

It's all a conspiracy says expert

by Malcolm Guy

The assassinations of John F. Kennedy, Martin Luther King, and the recent Watergate crimes were not the "malevolent actions of individual men" but were conspiracies involving large organized groups.

This was the theory presented by author and "conspiracy expert" Richard Popkin in a talk on "The credibility of conspiracy theories" last night.

Popkin said the American establishment theoreticians and media have constantly turned to the "lone nut theory" to explain traumatic political events such as presidential assassinations.

He pointed out that the Warren Commission into the death of Kennedy concluded that only one man, Lee Harvey Oswald, killed Kennedy even though much evidence to the contrary was discovered.

Photographic and medical evidence has shown that bullets aimed at Kennedy came from more than one direction, said Popkin, and all eyewitnesses (except one policeman) claim the shots that killed Kennedy did not come from the book depository where Oswald was hiding.

Lee Harvey Oswald was not a loner, said Popkin, but he associated with the wrong sort of people. Popkin said that when the Warren Commission looked into Oswald's past they discovered he had associated with anti-communist and anti-Castro groups. The claims that he was a communist have never been substantiated, he said, and there is no evidence that he held radical views.

Popkin suggested that Kennedy's assassination was probably the work of more than one anti-Castro group, and was probably connected to the Mafia. Yet, even 13 years later the establishment still clings to the "sick minded loner" view of Oswald, he said.

Popkin said this establish-

ment view recently manifested itself in the "trivialization" of the Watergate affair and the constant references to Nixon and his cohorts as a group of fools acting only in their own individual interests.

"This is typical of the American view of the individual acting individually and the fear of group alliances," he said. Popkin claimed that as long as the American establishment could explain major political events in terms of individuals and their actions and act to remove these people from the mainstream of American life they could claim that "the system works and Americans are governed by laws not men."

But Watergate shows that we are living in a conspiratorial society and that we will have to face historical realities instead of relying on the "mythos" of the past, he said.

Every day courts are deciding in favour of conspiracy in crimes, said Popkin. History shows that from the Rosenberg case to Dallas to Watergate conspiratorial factors must be accounted for in order to understand what happened.

According to Popkin, violence has been a predominant feature of American history and political life from Lincoln to JFK—the American claim that the assassinations were the result of isolated madmen has allowed the Americans to claim their government system is not plagued with the same problems as some "dictatorial" foreign governments.

The Americans' fear of conspiracy was revealed in the recent revelations concerning the internal spying of the CIA, said Popkin. He said that for the American business elite the world-wide conspiratorial attitudes of the CIA are fine as long as they protect their "non-conspiratorial" homeland, but they must not overstep their jurisdiction and conspire on American soil.



Monica Dorfman

Scene from Beggar's Opera, which will open at Moyse Hall March 12. See story page 3.

Occupation in U de M Law faculty

by Joan Shields

Students in the Law faculty of l'Université de Montréal occupied the law building yesterday afternoon to protest the firing of a Law professor. According to the U. de M. administration, Joyale Toupart was fired last year because she was an "inefficient" teacher. Toupart contested the firing, and her trial is presently before the Court.

Elisabeth Pelletier, from the U. de M. student newspaper Volume 57, said "the law students are supporting Toupart because she was fired unjustly. Toupart was pregnant and the administration didn't want her to take time off. Her teaching methods were also a harassment to the faculty. Toupart believed that one of the

faults in law was that it was taught in a very abstract manner and she related her classes to real life."

The law students voted yesterday to continue the 12 to 3 pm occupation of the law building until Friday. The students are demanding that the administration reconsider Toupart's firing by Thursday, and that the law professors individually state their position on the firing in writing by Friday.

Since her firing, Toupart has been teaching law at l'Université du Québec à Montréal.

An open meeting for the 1,100 law students is being held this morning to discuss the possibility of a rotating strike if Toupart's case is not reconsidered.



**This week:
Native
peoples
of Canada**

From the students of the theatre lab acting class

Working backstage

The production of the Beggar's Opera involves a great deal more than simply acting or singing. Many hours of work go into the production before the actors can get up and do their thing.

The set which will be used is one of the most unique and versatile ever to be constructed for a McGill stage. Its staple will be a revolving turntable, almost a necessity in a show that has over twenty scene changes. Taverns, jail cells, and prison locks will spin around before your very eyes. The credit for its design and construction goes to

the technical director, Dan Hoffman, who has built some fine sets in his time but this is indeed his best. Together with the students of his stagecraft class, he has put together a structure which includes besides the revolving stage, a false arch. Every detail has been meticulously looked after to recreate a genuine 18th century atmosphere.

In this show authentic costumes for 31 people have been beautifully made by the costume crew, headed by Kathy Graham. Taken basically from Hogarth prints, she has design-

ed many elaborate costumes.

To put the finishing touches on the production, members of the theatre lab acting class have constructed a recreation of an 18th century street, in the entrance of Moyse Hall complete with stands for oranges, coffee, gingerbread and snuff.

So remember, when you are applauding the actors and actresses of the show every night, give those fellows backstage a hand too. They deserve it (don't forget the musicians either, they've also earned it.)

Leon Margulies



Monica Dorfman

Begging for an opera

Thanks to abundant advertisement, there are few who are unaware that the McGill English Department is presenting John Gay's *Beggar's Opera* March 12-15 at 8:30 pm in Moyse Hall. What is NOT common knowledge is the fact that this extravaganza is the work of only two courses in the Drama Department, 265D and 266D. (In fact the existence of the Drama Department is a thing known to but few.)

The choice of *Beggar's* came about as a matter of expedience; there are 21 women and 10 men in 265D, of varying degrees

of experience and talent. The course itself consists of nine hours per week of basic theatrical skills, such as voice, movement, improvisation, and character interpretation; and after a semester spent trying to master these, the entire class was eager to put them into use. There is a strong sense of working together in such a class: you work out a scene with someone you didn't know well before, and discover together talents you didn't know you possessed; you watch someone else facing an improvisation, and find yourself anxious that

he does it well. You lose a lot of the touching-phobias too: it's very hard to play a love scene from a discreet three-foot distance! All of these discoveries and new abilities resulted in the desire to test them. A vehicle was needed, and *Beggar's Opera*, with its huge and colourful cast, seemed perfect.

Of course, there were a few problems, such as the fact that *Beggar's* is an opera, and several members of the class/cast do not sing. Also, there is the matter of accents, which somehow miss 18th Century

London and are dubious even for 20th Century Montreal. But the exuberant wit and sparkle of the play itself are enchanting; and the challenge of reviving what was originally a topical satire was too great to miss.

Beggar's Opera appeared in 1728 at the height of the public craze for Italianate opera (i.e., prince meets princess, prince loses princess, prince gets princess) and was an immediate success. Not only did it lampoon several notorious politicians, and make a fairly profound statement concerning society at the time ("...it is

difficult to determine whether... the fine gentlemen imitate the gentlemen of the road, or the gentlemen of the road the fine gentlemen.") But the *Beggar's Opera* effectively ruined opera in England. (This led a frustrated Handel to turn to writing oratorios, but that's another story...) For all its age and history, the *Beggar's Opera* is still fresh and topical, and there is many a political figure in Canada today who might feel, as did Sir Robert Walpole in 1728, that "This insult was levelled at me!"

Ann Dewey

Around campus

Slow learners need help

Learning disabilities among children is a widespread problem and has only come to light recently. Special Education and the Association for Children with Learning Disabilities have been formed to try to counteract the problem.

These kids suffer from life's injustices a little more than we do. They're "different." They just don't have the capabilities of learning and comprehending the way we do. There are many causes and few cures for this condition. The best we can do is to help a disabled child to learn and enjoy learning.

Circle K at McGill would like to contribute in a way befitting University students.

We are holding a reading night on Wednesday March 12 in the Sir Arthur Currie

Gymnasium. The object is to tape short stories for children with learning disabilities.

The tapes serve as a training aid and will in no way incriminate you. Let your imagination go!

Please show that you care and if you have the evening free on Wednesday, join us in the gym. We supply the tapes, machines and the books—all you supply is the time. Donuts and coffee will be served afterwards.

For further information, please contact one of the following people:

Jo-Ann Proctor	288-2540
	or 392-4953
Terry Steinberg	288-8574
Dr. Wilkinson	392-4733
	or at his office in the gym
Eddie Polak	735-1636

Around campus

Women's art conference

From Wednesday, March 12 until Friday, March 14, the McGill Women's Union is sponsoring a symposium called, "Creative Woman: Femme Creatrice." The conference will focus upon the achievements of women in the literary and performing arts, covering the fields of theatre, dance, history of women in music, and women writers, past and present.

Barbara Scales, who is performing the dance "Portrait of Orlando" on Thursday, has written a Manifesto detailing the premises upon which the symposium is based. The basic tenet of the three-day conference is that women can create significant works of art. The Manifesto is developed along two main lines: 1) that the history of women's achievements must be rediscovered, reinterpreted, and reappraised, and 2) that women's present achievements and efforts must

be supported in order to understand and perfect their creation.

The symposium offers a wide range of lecture topics and creative exploration. Methods of development include panel discussions, dance troupes, songs, poetry readings, workshops and lectures. Topics range from Jane Austen to Doris Lessing, from George Eliot to Simone de Beauvoir, from "Fashion and Costume" to "Women and Music in the Western Tradition," and from a discussion on the situation of women in theatre and dance to a discussion by Luce Guilbault and Andree Maillet, two well-known French-Canadian writers speaking about their art.

Other exciting notes include Ulrike Ruebsaat, the producer of the Professional Canadian Theatre, who is currently appearing at the Powerhouse Gallery. Ruebsaat will be on

hand Wednesday at 12 pm to take part in a panel discussion and on Thursday at 12 pm she will be singing songs of Canadian women at work. Thursday will also bring us the Joanna Farmer Dance Troupe, performing at 1:30 pm.

Every effort has been made to make the appeal of "Creative Woman: Femme Creatrice" as wide as possible. Daycare facilities have been set up in "A Room of One's Own," Union room 457-8, so that community women and student mothers and fathers can attend the conference.

"Creative Woman: Femme Creatrice" was organized by a group of women working within the McGill Women's Union. Several of the key organizers were also responsible for last October's highly successful "Woman and Health" symposium.

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Review

CHINA

SCIENCE WALKS ON TWO LEGS

A report from
SCIENCE FOR
THE PEOPLE
A revealing look at
the unique role and
use of science in the
lives of China's people



A member of the U.S. organization Science for the People is visiting McGill this week to show slides and speak on science in China [Thursday March 13 at 8 pm in L219] John Dove visited China for a month last year as a member of the Science for the People delegation. A book about the delegation's findings entitled *China: Science Walks on Two Legs* is reviewed in the following article.

The introduction to the book defines the organization Science for the People as follows: Science for the People is a loosely knit national organization of scientific workers. Through many local chapters, its basic goal is to redirect the priorities of American science away from "following the logic of profit." The organization grew out of a campus-based group formed to oppose classified war research, but later expanded its concern to such other areas as de-professionalizing science; developing materials for teaching science in a social-political context; providing critiques of present science curricula, methods, and school structure; and raising crucial women's issues within the scientific community.

In North America today, science is mystified. In the schools, in the media, and in the factories, the very word "science" conjures up images of an odd breed of people; experts and specialists who deal with lofty theoretical abstractions. "Science" is thou-

ght of as something that most people could never really understand, as something apart from their experience and irrelevant to their daily lives and concerns.

Advances in technology achieved through scientific experimentation are, on the one hand, held up as progress to be marvelled at (though not understood), and, are usually dreaded as causing increased misery among the people: layoffs, speedup, pollution, etc. "Research" usually means working for the government, the laboratories of large corporations, or on grants from outfits like the Ford foundation.

One U.S. scientist trying to develop new means of detecting tooth decay found to his horror that the results of his work were being applied to more efficiently guide bombs to attack the people of Vietnam.

Medical research on causes and cures for cancer, leukemia, etc., is carried on only after these ills are disgustingly paraded on television to beg for charity—because only pennies are allocated for cancer research while billions go for preparations for war. And even when medical advances are made, only the rich can afford treatment.

Science for the people

Standing in stark contrast to all this is the portrayal of science in socialist China in the recently published book, *China:*

Science Walks On Two Legs (Discus Avon Books, 316 pages, \$1.75, or from SESPA/Science for the People, 9 Walden St., Jamaica Plain, Mass. 02130), written collectively by a delegation of U.S. scientific workers who were in People's China earlier this year.

The delegation was pulled together by Science for the People, an American organization whose basic goal is to redirect the priorities of U.S. science away from "following the logic of profit" to making science truly serve the people. In producing this book, Science for the People has made a valuable contribution to building friendship and understanding between the Chinese and American people; and perhaps even more significantly has presented an aspect of the Chinese revolution that many other recent books on China have only touched on, or not dealt with at all.

The book contains chapters on the construction of the Red Flag Canal, science in agriculture, industry, research institutes, schools since the Cultural Revolution, the health care system, mental health, planning and street committees, as well as an introduction and conclusion summing up the delegation's impressions of science in China.

Scientists learning from people
learning from scientists
The "two legs" of science

referred to in the book's title are theoreticians and peasants, research and application.

By scientists systematically taking the results of their research and experimentation to the people, and at the same time learning from the practical experiences of the workers and peasants, tremendous progress has been possible.

The book explains that Marxists do not view science as a mystery, but as the "summation of the labouring people's experiences" which "properly belongs to them." Scientists in China engage in productive labour related to their field of research, so that they can have an understanding of the practical problems their research must be applied to.

Scientists take their understanding to the people, trying to make it readily accessible to the largest number of people so that it can truly help to move society forward.

This is a far cry from science in North America, where scientists and the corporations they work for scurry to patent results so as to keep their discoveries private property and make profits from them, and where scientists are so locked into their own specialization they often have little or no real idea of how their findings are used in production.

Breaking down old traditions

In China, quite the contrary situation exists. In the Shanghai Machine Tool Factory, for example, "ordinary workers study calculus at midday, so that they will eventually understand the entire production process, including the theoretical levels."

This is part of the struggle

under socialism to break down the distinctions between mental and manual labour to enable the workers to truly be masters of the productive process.

Education in China prepares Chinese students to be able for example, to repair the electrical wiring in their house; in other words, to be familiar with the workings of technology, so that it serves the needs of the people.

The question "for whom?" is essential to making progress in the application of science, as in all other areas of social activity. In regard to the re-use of industrial wastes in China, for example, two different approaches were possible. One was to put "profit in command" and simply dump wastes out, thus saving the individual factory the expense and trouble of doing something with them.

The other approach to the problem was to view "wastes" as potentially useful materials that could be of service to the people if one took the trouble to process them properly.

By taking this approach, the Chinese say they can turn "wastes into treasures." At the Taku Fishery Commune, women set up a shed on the beach and after many experiments discovered ways of making medicinal sodium chloride from the waste of a nearby factory. Today, the shed has expanded to twenty rooms, and is a valuable contribution to the health of the Chinese people.

Special pains are also taken to detect chemicals used in production that may be harmful to workers and to test insecticides for potential harm

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The Metis: divided and alienated



by Sasha Cunningham

The Metis people occupy an extremely difficult role in Canadian society. They have been legally defined and redefined by the Canadian government so often that they no longer have a culture they can call their own. Their populations are widely scattered over disparate environments, their families are fractured, and their heritage has been ignored. Rejected by both Native Indian society and by white society, the Metis are forced to squeeze

between as an alienated and divided people.

The Metis are neither here nor there, but somewhere in the middle of two very different cultures. The type of locations the Metis live in is a reflection of their ambiguous social role. Usually, they live in close proximity to a reserve and have a way of life similar to Indians or else they live on the periphery of urban communities.

Recently, many of the Metis have been coming to the cities searching for better jobs and greater opportunity. Once they

arrive in the city they are encircled by white culture with little or no idea of what to expect. Because their native culture is almost completely annihilated in the city many problems develop—problems that result in prostitution, vagrancy, and drunkenness.

Alcoholism:

the plague of native peoples

Alcoholism is perhaps the greatest problem which the Metis face. One of the basic reasons the Metis drink is because it helps them to forget how severed their family and kinship ties have become in the city. Because the Metis value strong, unified family units, they turn to alcohol as a substitute and as a means of reminding themselves of the warmth and familiarity that was an integral part of their past lifestyle.

It must be noted, however, that it is white businessmen who control the sale of alcohol. It is white society that introduced alcohol to the native Indians and to the Metis, and it is white society that profits from the sale of this alcohol. The problem of alcoholism within the Metis society is caused and perpetuated by white society.

Suffer racial discrimination

Prejudice adds to the difficulty the Metis have in obtaining adequate housing in the city and in adapting to the complex social systems of urban life.

The Metis are not white, they do not live a white life, they do not think white thoughts, and they do not obey white culture rules. It is not so unusual therefore that they have such a tremendous problem in adjusting to the majority culture.

When told to meet a businessman at 11 am for a job interview, a Metis may not recognize the extreme importance of arriving at 11 "on the dot." She abides by "Indian time" and does not value the rigidity and accuracy of the whiteman's time system. Thus, she arrives at 11:15 am and her would-be employer concludes that she is lazy and not really

interested.

In all these ways the Metis lose out in the cities. They simply do not realize what is of value to the majority culture until it is too late. They must learn through their mistakes alone since their ancestors did not forge along this path before them. Having made these mistakes they lose their confidence and are afraid of failing one more time.

This attitude leads to apathy and resentment on their part. They feel totally inadequate, they lose their pride and courage, they take to drinking and to "raising hell." They then get into trouble with the police and must again face a "white" situation which they fail to understand.

Accepting welfare is so damaging to the pride of the Metis that they will almost never turn to it for assistance. The Metis people emphasize the strength of the individual to conquer the native problem. They wish to be integrated into society by virtue of their own efforts, not through the help of the government.

The Native Council

At present, the Metis people are not totally without organization or guidance. In 1971 the Native Council of Canada (NCC) was established in Ottawa to give the Metis and Non-status Indians a channel, through which they could learn about themselves and their own importance in society.

The NCC seeks to promote "the interest of the Metis and Non-status Indian people of Canada, and to co-ordinate their efforts for the purpose of promoting their common interests through collective action."

The NCC realizes that if the Metis want change and improvement they will have to do it on their own, but they also realize that unless the Metis are given the means and stimulus to get started they will not recognize their full potential and will fail to be encouraged towards making the change.

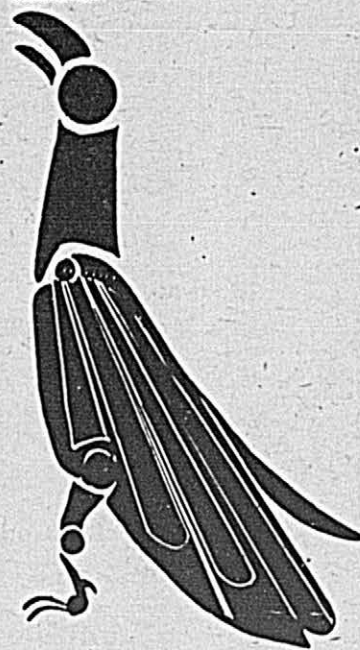
The NCC now represents

500,000 people of native ancestry. Through their newspaper, "The Forgotten People," the NCC reaches each of its members and keep them well informed of all the relevant activities in the Council.

Presently, the NCC is working on the problems of land titles, housing, education, and law trying to give fair representation to their people and to give them the opportunity to change their social status from what it has been in the past.

The Native Council of Canada member associations are located in every territory so that they are more easily accessible to the people. With a great deal of persistence and hard work the Metis and Non-status Indian will finally be able to pull themselves up out of the rut in which they have been drowning for the past century. They will gain confidence and pride in themselves once more and will be able to shine instead of rot in society. Finally, the Metis will have a special role and culture exclusively of their own. They will know their place in society and they will know how to conquer it.

Though this may be in the future, at least there is some hope that the Metis will be able to survive in a complex majority culture.



Viaje a Colombia-
2-16 junio-precio
total \$616- Bogota,
Santa Marta, Carta-
gena, Medellin. 6
dias en las eindades
y 9 dias en la costa.
llamense a Jocelyne
Morand 848-8873
antes del 21 de
marzo.



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English Department Drama Programme presents

The Beggar's Opera

by John Gay

Moyse Hall, Arts Building

on March 12, 13, 14, & 15 - 8:00 P.M. and March 15 - 2:00 P.M.

Tickets on sale at the Union Box Office

3480 McTavish, or at the door.

All Evening performances:
\$3.00 for the general public
\$2.00 for students.

Saturday matinee:
\$2.00 for the general public.
\$1.00 for students

Reservations: Call 392-8926

2 bagels & cream cheese

or
sandwich

tea or coffee
soup & cake

all for 65¢

TUES. & THURS. 5-7 P.M.

Hillel

3460 Stanley

Caribbean Students' Society General Meeting

Nominations for 1975-76 executive will be accepted and

"Don't Stop the Carnival"

a Trinidadian film.

Wed. March 12th, 7:30 p.m. U327

All are Welcome!!

HAVE YOU HEARD?
Sounds of Faith

Tuesday March 11th

12:00 noon

Organ Concert, Margaret Rimmer

8:00 P.M.

"Once there was a Chassid" by Don Almgior
Directed by Dora Wasserman/Yiddish Drama
Group/Saidye Bronfman Theatre



Redpath Hall

Sponsored by Chaplaincy Services

Free Admission Free Coffee at Noon



Scientific workers analyzing the nutritional content of soil in a high-yield experimental cotton plot.

China...

continued from page 4

to the peasants, crops, or animals.

The contrast between the old and new China is made clear in an example from Anhwei Province, where before Liberation some rich peasants discovered a process to preserve potatoes, but kept it a secret in order to drive up the price of seed potatoes.

After the revolution, the process was made known to all the people. The Chinese point to this as just one example of how "If we work under the correct line, science can serve the people. If science is in the hands of the landlords and

capitalists, it can't serve the people."

The handicapped earn their living

Perhaps the most moving passage in the book is the description of the delegation's visit to the Number 2 Low-Tension Electrical Factory in Shanghai, a factory whose main task is to organize blind and deaf-mute people to take part in production. Combining the words of the workers themselves with a description of the facilities, the book shows how these handicapped workers are helped to live normal productive lives, and even to overcome their handicaps through various treatments.

When the delegation returned to the U.S. through Hong Kong and saw rows of blind and crippled people begging on the streets, the "full impact of the liberation of handicapped people in China really struck us."

The techniques the Chinese use are available everywhere in the modern world—the question is, can they be used, who

can they be used for, where will the resources of society be allocated, who will be given access to the knowledge? Chinese health care has completely wiped out venereal disease and has made great advances in the treatment of many other diseases.

(While the description of health care in China in this book is a good introduction, a more thorough look at this, including the story of how VD was wiped out, is contained in Joshua Horn's *Away With All Pests*.)

Operations and treatments that are "too expensive" in capitalist countries are routinely performed on workers in China to save their health and lives because, as Mao Tsetung says, "of all the things in the world, people are the most precious."

China: Science Walks On Two Legs concludes that China's practice of science is inseparable from the politics which teaches equality, cooperation, and a materialist foundation for science—natural and social."

Today

The Today column provides space for daily announcements of non-profit student activities. Please keep items to 25 words or less. Write entries in Today notebook in Daily office.

CUSO:

Information Booth. Arts building—all day.

Workers' Support Committee:

Regular meeting today at 6 pm in room B26-27. New members welcome.

WAA Cosom Hockey:

Tonight, 5:30-7:30 pm. Currie Gym. Pick-up games.

Women's Union:

Free carpentry-home repair course for women. Come to Union 457-8 at 1 pm, or call 392-8920. Discussion series—Position of women in our society: "Women and education." Union 457-8, 12:30 pm.

What's What

CREATIVE WOMEN

A symposium on women in the performing and literary arts. Noon and evening lectures to be sponsored by the McGill Women's Union, March 12, 13, 14. Daycare services will be provided. Further details to be announced.

TICKETS ON SALE NOW!

For "The Beggar's Opera" by John Gay—presented by the English Department Drama Program, March 12-15 at 2 pm in Moyse Hall, Arts Building. Tickets at Union box office. (392-8926) or at the door.

CARIBBEAN STUDENTS' ASSOCIATION

General meeting: nominations for next year's executives. All urged to attend. Film feature: "Don't Stop the Carnival." Wednesday, March 12, 7:30 pm Union 327.

CENTRAL DOGMA

We want your biologically oriented articles, cartoons, etc. Send to Editor c/o Mark Gans, Stewart N2/8, for our next issue.

CANADA-CHINA SOCIETY

John Dove from the group Science for the People, will speak on "China: Science Walks on Two Legs." Thursday, March 13 at 8 pm in L219. Slide presentation.

MOSQUITO TRIP

Trip to Owl's Head this Sunday, March 16. Tickets \$7.25 at Union box office. Bus leaves Roddick Gates at 7 am.

THE ENGLISH DEPARTMENT AND PLAYERS' CLUB

Two plays by W.B. Yeats— "The Only Jealousy of Emer" and "Purgatory." Sandwich Theatre, March 12, 13, 14, 1 pm. Free admission.

MCGILL HISTORICAL SOCIETY

Presents Prof. I. Abella speaking on "International Unions and the Canadian Left." March 13, 4 pm, Leacock 110.

SAVOY SOCIETY

Anybody willing to work on make-up for the "Pirates of Penzance," March 19, 20, and 22, please leave your name and phone number at the Students' Society office in the Union.

SIMS MCGILL

There will be two introductory lectures on Transcendental Meditation Wednesday at 1 pm in Burnside Hall 1B39, and Thursday at 1 pm in Burnside Hall 1B21. All welcome.

SKYDIVING CLUB

Meeting of all active members. Thursday at 6 pm.

PLANNED FAMINE

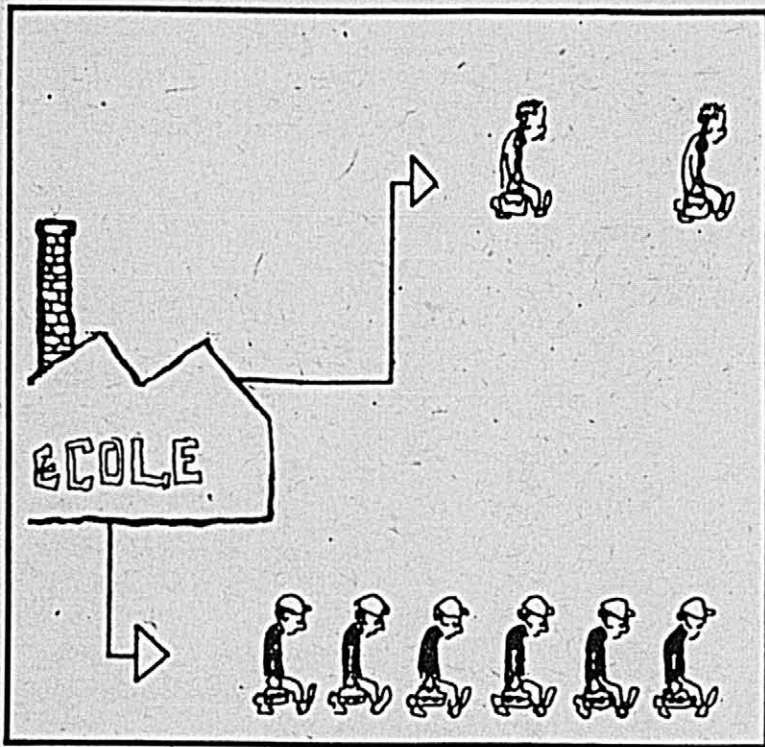
Why don't you eat less for lunch and give the money you save to help the hungry? Information table in the Union today.

AIIESEC-MCGILL

Meeting of Montreal local committees concerning summer reception. Members expecting to remain in Montreal this summer should attend. Wednesday, March 12 at 7 pm in SBB 402.

CHINESE STUDENTS' SOCIETY

Films from People's China: 1. Fishing in South China Sea (Documentary in English). 2. Little Trumpeter (cartoon feature in English). 3. Green Pine Peak (feature). Friday, March 14, FDA Auditorium, 8 pm.



Next week's theme: The Job Market

Letters

An all-encompassing critique To the Daily:

Again, it has come the time when the Daily has put out an issue on which I find I must comment. It is not only on this particular issue that I decided to write this letter but the issues preceding it. The issue in question is that of Monday, February 10, 1975.

I would like first to comment on the editorial comment on the first page which is typical of the poorly researched and one-sided method of reporting by the Daily. The opening theme of the article "Racism Rampant" is that of how the Canadian Government is deporting back to Haiti those Haitians who illegally (and I emphasize illegally) entered this country under the false pretenses of visitors' and students' visas. The article implies that this is racist of the Canadian government to do this. It is also the Daily who blames the Canadian government for the current unemployment picture. Would it not follow that if these illegal immigrants were no longer holding jobs, Canadian citizens would then be able to occupy these jobs and cut the unemployment rate. This is also the case why the other governments cited in the article (i.e. U.S., Switzerland, Germany) are deporting their illegal immigrants. It is not a policy of racism but an economic move intended to create more jobs for those citizens deserving of them. True these governments previously let those illegals alone because there was a need for them in the labour field, now that they are no longer needed they have to be deported. This in

itself seems racist but why don't these illegals enter the countries through legal means?

I would like to argue your point of calling the illegal immigrants on the bottom rung of society. In my opinion they are on no rung, not being in the society legally.

On the second point on the problems happening in the Boston area. Would the author please kindly explain then why after busing in the Blacks to their schools the troubles started, and none of the problems were present before? In the next theme the article then attributes the cause of the problems to overcrowded cities and schools. This is a point where the article contradicts itself. If there were not all of this illegal immigration then the cities and schools wouldn't be crowded, now would they? The last part of this about big business slapping each other on the back is totally irrelevant and exemplary of the poor research. What at all did big business have to do with the supposed "racist" policy of deportations?

In relation to the final paragraph I have many questions to ask. Is the racist policy the Anglophones perpetuate upon the Quebecois exemplified in the adoption of Bill 22? It would seem to me that it was the other way around. Does the Palestinian decree not to stop their terrorist attacks on the Israeli nation until it is theirs show the "Zionists perpetuating racist policies on the Palestinians?" Would the author like to explain what racist policies the Americans perpetuate on the Vietnamese by sending men over to Vietnam to fight their war and get killed in it? The last question is in reference to this endless list. Is the list really endless or is it that the author couldn't find any better examples than those quoted?

I again summarize what I said about this article that it is poorly researched and written. It would seem to me that the editor was desperately short of material to put in this the first issue of the week of issues on "Racism."

If this week's issues are going to be anything like last week's issues on Science and Society then you might as well call it off right now. The supposed special on Science and Society turned out to be about 7 poorly written and researched articles having something vaguely to do with science spread out over a week. Please don't use the excuse that this was because very few, if any, science students contributed any articles. It is not up to them to write the articles, however it is up to the reporters of the Daily to write these articles.

Why has the Daily started these weekly specials? I thought it was supposed to be the domain of the Supplement? And by the way what has happened to the Supplement?

On to another problem, and this is the supposed cartoon strip that has recently been insulting everyone's intelligence by appearing in the Daily. I challenge you to find me someone other than the writer who can actually find the humour in them, that is if they can first decipher their meaning. I am quite sure that if you discontinued this strip nobody would complain.

I would now like to get onto the subjects of the advertising material that appears in the Daily. In today's daily we find that the Editors in their infinite wisdom have cancelled the Winter Carnival ad. Is it not up to the readers to decide for themselves whether or not they want to boycott a beauty pageant? I somehow doubt that any university student needs guidance from a newspaper's editors as to what they should go and see. I seem to recall that at one time or another the Daily once came out against censorship. Is this not censorship? An alternate way would have been for the editors to add a note to the ad to the effect as to what their views are. However cancelling the ad completely is a demonstration of censorship which is something that you yourselves have come out against. I would also like to bring out the fact that why didn't the editors see fit to also cancel the half page beer ad that was on the same page. If the editors saw fit to protect the readership of the Daily from the dangers of sexism then why do they not also protect us from alcoholism which is clinically proven to be detrimental to our physical well being? It would seem to me that all ads should be run and to let the readers decide for themselves. I would appreciate some comment on this letter to see what the editors think about the subjects broached in this letter and my views on them.

Marcel D. Mongeon
Science U1

Ed. note: This letter has been held for several weeks now because we planned to respond

at length to the points raised. Unfortunately we were unable to find the time to compile documentation to show that immigrants are used as scapegoats for Canada's economic crisis, the origins of racism and the failure of integration in the U.S., the connections of business to immigration policy, the rationale behind Bill 22, why the Palestine Liberation Organization is fighting a national liberation war, and the reason the American government perpetuates the Vietnam war.

Short of writing a book we found we could not answer Marcel Mongeon's questions. If Mongeon wishes to visit the Daily office, we can refer him to articles in the Dailies of this year and previous years which deal with most of these issues.

The Daily and groupuscularity To the Daily:

Your recent decision to censor my comic strip from the pages of the Daily came as a great deception to me. You see, I saw from the redundant material you print, that you care to see the "spontaneity of the masses" manifest itself. However I also saw that your groupuscularity crew is quite small, compared to the 15,000 McGill students, so that countless amounts of time had to be invested preaching this spontaneity.

All that preaching forbade you from posing the necessary concrete actions that logically follow. To correct this minute detail which, I don't doubt, is due more to lack of time than of will, I contributed my cartoons to the paper to relieve you of your burden.

The reason given for the censorship is that hardly anyone found the cartoons funny. Who am I, humble outsider, to think differently! I do confess to be somewhat of a purist, however the term is a relative one: Purism can be his scholarship, your reasonable accuracy, their irreducible lack of education or someone else's ignorance. However the crux of the problem lies elsewhere and is encased in layers of subjectivism and misunderstanding.

I see it in the fact that the editorial board, aside from attempting to catalyse the "spontaneity of the masses," hasn't quite made up their minds whether they are producing a scholarly journal, an entertaining Daily for students or a regimental magazine for some of the campus alphabet-soup-groups—M.L.—.

Specifically, while dealing with China-trivia, the Daily sounds more like a French-Gaullist hand-out than a student paper. On the Third World the narrative is well-developed and clear, but not very interesting for one has read the same copy the day before.

On Quebec coverage, it seems that the writers have not been able to enrich the knowledge gathered in the serious press, derived from a conscientious scissors and glue job, with the sorts of insights that come from pers-

onal contact and involvement. Some of the articles are refreshingly devoid of the jargon which clutters the rest of the paper, however, I find the work of the Daily Luminaires at best superficial and at worst misleading. In sum the Daily, this year, has been a collection of inadequate studies of well-known facts. You should have continued to run "Eugene" if only for the French dialogue, seeing you are incapable of running an article in French without a mistake in the title.

Daniel Boyer

Ed. note: The comic strip was being run on a trial basis only.

Conference...

continued from page 3

um. If "Woman and Health" is any indication of the calibre we can expect from "Creative Woman: Femme Creatrice," then the entire McGill campus can look forward to a rewarding three-day experience.

Below is a detailed listing of scheduled events, their times, and locations. Pamphlets which contain the entire Manifesto will also be distributed in the Union and in front of Redpath Library on Monday and Tuesday.

Wednesday:

12:00 Union Ballroom; Panel discussion on the situation of women in the theatre, film, and the dance. (Madeleine Rozon, Ulrike Ruebsaat, Barbara Scales.)

8:00 Union Ballroom; "The neglected history of women's achievements in the musical field." (Dr. Sonia Slatin, Bea Friedland, Jo Ann Bentley.)

Thursday:

12:00 Union Ballroom; Women practice the arts.

12:00 Ulrike Ruebsaat: songs of Canadian women at work.

12:30 Barbara Scales: Portrait of Orlando (dance.)

12:45 Bronwyn Mantel, Diane Morrison, Wendy Springate: a reading of women's poetry.

1:30 Joanna Farmer Dance Troupe.

2:00 Beth MacPherson, singer.

8:00 Palmer Howard Theatre, McIntyre Medical Building, 6th floor; "Studying Women Writers: a rethinking" (Prof. Margaret Bruce—George Eliot; Dana Hearne—Jane Austen and the Women's Revolution; Eileen Hausfather—Doris Lessing; Prof. Gabrielle Pascal—Simone de Beauvoir.)

Friday:

12:00 Students' Union room 123-124; Suzanne Jean, workshop on "Fashion and Costume."

8:00 L219; Women writers speak about their art (Luce Guilbault, Andree Maillet.)

Women's Union



Special Offer

to McGill
Students

Circus Restaurant
(the Steerburger House)

1177 Ste. Catherine St. West,
corner Stanley St.

Invites You

to try our super Char-broiled Steerburegers, made from
Canada Choice meat.

For only \$1.29

upon presentation of this coupon

1. 3/4 lb. of Char-broiled Steerburger on a toasted-bun
2. Golden Brown F.F. or Baked Potato
3. Complimentary tray of dill pickles, cole slaw, onions
4. Regular mug of Ice Cold Root Beer or 7-up

[at this location only]

Offer expires March 25, 1975 One coupon per student.

Contemporary Dance Movement

Appreciate your body
and realize its potential
as a fully functioning,
creative and expressive
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6. Physical Education
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7. Asst. Food Services
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SALARY: dependent on
experience.

TO APPLY: Call between 3 p.m.
& 5 p.m.
514-688-1753

Women's Instructionals

"Spring Tune-up"

1) Cross Country Ski Clinics — Tuesday & Wednesdays,
12:15—2:00 pm — March 18, 19, 25 & 26 — Mount Royal
***Register on Wed. March 12, 12 noon-2:00 pm
at the Weston Pool Building

2) Fitness — Tuesday & Thursday, 1:00 — 2:00 pm
starting March 18.

3) Golf — Tuesday & Thursday, 12 — 1:00 pm - starting
March 18.

***Register on Thursday, March 13, 10:00 am-2:00 pm
at the Currie Gym, Room G33

INFO: ??? — call 392-4547



Seven Samurai

Tues. Mar. 11
in FDAA
8:00 PM
50 cents

Info: 392-8934

MARCH 27

Last
Special
Issue

of the

**MCGILL
DAILY**

Make sure you reserve
your space before

March 24, 5 P.M.

392-8902 9-5 P.M.

N.B. The Daily will be published every day until March 21.

EXTRA!



50 Bikes to be Won
(Ten a month from
Feb. 1st to June 30th)

There's no better time to get onto a Honda than
right now. You could win a cash rebate from Hon-
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HOURS: Thurs. & Fri. till 9 p.m. Saturday noon to 5 p.m.

HONDA CITY

McGill Debating Union and McGill Film Society present:

I. F. STONE

Controversial American
Journalist

Wednesday, March 12

8 PM

Leacock 132